

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, SEPTEMBER 29, 1888.

[NUMBER 5.]

CONTENTS.

EDITORIAL—

Notes: The English Workingman; "A New Conscience;" the Ohio Pipe-Line; Purging the Platform; the Ministers' Institute; Women In the Black Forest; John Ericsson; the Athanasian Creed; The Jewish Day of Atonement; President Cleveland and the Campaign Fund.....	51
Our State Conferences.....	52
A Hindu Tribute to Christianity.—W. C. G.....	53
The American Board.—F. L. H.....	53

CONTRIBUTED—

Peace.—M. M.....	54
The Higher Education a Public Duty.—BELLE L. GORTON..	54

THE STUDY TABLE—

"The International Record of Charities and Correction"....	55
--	----

UNITY CHURCH-DOOR PULPIT—

The Church as a Manual Training-School of Religion.—J. Ll. JONES.....	56
---	----

CORRESPONDENCE—

Vacation Experiences.—A. J. R.....	59
The Democratic Campaign Fund.—ELMER E. PALMER.....	60

THE HOME—

"How to be Beautiful."—A. H. F.....	61
Beauty in the Home.—Rev. Wm. Aikman.....	61

NOTES FROM THE FIELD.....

ANNOUNCEMENTS.....	63
--------------------	----

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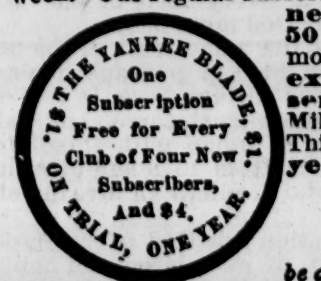
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VOLUME XXII.]

CHICAGO, SEPTEMBER 29, 1888.

[NUMBER 5.]

EDITORIAL

A WORKINGMAN of twenty years of age can secure £20 per annum, payable at sixty years of age for a payment of 9d per week into any postoffice in Great Britain.

FOR sledge-hammer blows for truth and justice commend us to Henry D. Lloyd's "A New Conscience" in the current *North American Review*. Every word tingles with vitality. Every candid man, every truth-seeking woman—read it!

THE old saw that "there is nothing new under the sun," is again refuted by the completion of a pipe-line, or *naphthea-duct*, by which oil from the wells in Ohio, 206 miles distant, is pumped into Chicago at the rate of 40,000 gallons per hour. This line is the property of the Standard Oil Company, and has cost \$1,442,000.

GEORGE W. CABLE, George W. Cooke, and Ivan Panim, all of them workers in the field of letters, are to be actively engaged in lecturing this season. Will they and their associates be enabled to purge the platform of its sensational and money-making proclivities and bring it back to the high work to which it was consecrated by the genius of Phillips, Parker and Emerson?

WE print in our announcement column this week the full programme of the Ministers' Institute to be held in Worcester, Mass., next week. It is too far away for many of our western ministers to attend, but it is so good a thing that we cannot always afford to go without it. It is another illustration of the futility of hoping to do that, through a single national organization, that can never be fully accomplished except by the multiplication of many local centres. The Holy Ghost recognizes geographical limitations, and so must the Unitarian denomination if ever it reaches an efficiency such as it aspires to. The programme of the Worcester Institute might well be duplicated this year in Philadelphia, Chicago and San Francisco, and in such multiplication the Worcester meeting would be all the more potent and popular.

WHAT are the men of Europe doing? Marching, drilling, presenting arms! And what are the women doing? This word from a letter tells: "All through the Black Forest district, the women wear the peasant dress while working in the fields—and how many of them do work in the fields! Three women to one man is about the average as we saw them from carriage or train. When we reached Strasburg and found soldiers everywhere—barracks in all quarters, platoons marching in the streets, soldiers off and soldiers on duty, then it became clear why the women were getting in the hay and wheat, hoeing the potatoes, cleaning out the stables, mending the roads, breaking stone." But perhaps the French ambassador in London is right. At a Lord Mayor's banquet the other day, the ambassador called attention to the three guarantees of peace that are gathering strength to-day. One is the enormous growing influence of public opinion—that is the influence of the moral sense of the people—in all the great countries of Europe. The other two are the universal military service now exacted by these great nations, and the terrific success with which science is inventing deadlier powders and more annihilating guns.

SOME friend sends this clipping to the office. We print it to show how the years may be made happy, and we suspect that the recipe is as good for the forty-fifth as the eighty-fifth year. "When the people learned that John Ericsson was eighty-five years old they surrounded his house and knocked on his door. 'Let it be known,' said the townsmen, 'that we delight in our great man.' But time at eighty-five is precious. Every grain of sand in such a glass is a thing to be counted. The inventor of the ship's screw, the Monitor, the air engine, and a thousand other aids of human action, arose in the morning with the sun. He heard the knocking on the gates, but time pressed. What were men to Ericsson, who is in a tempest of haste till late each night? At last the proxy of a king smote on the workshop door. He sent the friendship of the people of Sweden. Let in the king, because he is the people. But hurry him away. Work on, John Ericsson, wisest of men. What Socrates ever made so much of life? Could you but stop to tell us how happy eighty-five years may be, would not all cynicism, pessimism and idleness wither visibly under your philosophy?"

How much better men are than they are willing God should be! Not long ago the Congregationalists, in council assembled, decided that men and women who believed that the good God would let the unindoctrinated heathen into heaven were unfitted to be Christian missionaries. An Episcopalian clergyman of Philadelphia has lately written to the *Church Times* a lament over the omission of the Athanasian Creed from the American prayer-book of his Church. "A very large and increasing number of the American clergy," he says, "regard the omission only as a thing of reproach and shame. The influences which led to the omission of this noble exposition of the Trinitarian faith in the formation of our book a century ago were distinctly Socinian influences. That creed was thought to be too strong for the weak religious digestion of the American people, then as now disordered and ruined by the inroads of Dissent. That the excision of this creed has been a severe loss to the Christian Faith throughout our American Church is a confession we make with humiliation and regret. No better proof of this can be had than in noting the present rapid growth of *Unitarianism*, under the specious guise of a liberal Broad Churchmanship, so-called, in various parts of our country. For Broad Churchmanship here is but another name for Unitarianism—except that it is not so honest in showing plainly its dead-hand against the Faith. Notably in New England, and in the neighborhood of Boston, under the influence, and the almost magical spell, of a distinguished preacher, not unknown even in England, the Unitarians are flocking into the Church in very large numbers. But the pity of it is—they are no less Unitarian in thought and belief after coming in than before, perhaps even more dangerously so." Is that the pity of it? When we remember that this so-called Athanasian creed is the creed that is the most precise of all in its details about the Trinity, and the most damnatory of all with its three anathemas, one at the beginning, one at the end, and one wedged in mid-way between, to this effect,—“Whosoever will be saved before all things it is necessary that he hold the Catholic faith; which faith, except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.”—When we remember

this, is there any word but *barbarian* for the author of such a letter? And yet he is no doubt a gentle man. O Dogma, what enormities are uttered in thy name!

THE *Christian Life* thus quotes an English Wesleyan minister on the source of the skepticism of the age: "Men so vehemently orthodox that they spend their whole time in dissecting and denouncing heresies, until simple people begin to sympathize with that which gets so much the worst of it, and so easily: and then they find themselves gradually led to a secret belief in, and even an admiration for, the error which takes so much killing. . . . Your proofs do not give me what I want. You may carve a stone into the very image of a loaf, but it is not bread. You may prove to me every clause of the creed, but I cannot feed on your logic. God is not nearer to me because of your proofs of his being. For myself, I can only say that you have put Him farther off, up and away in the colder regions of the intellect, when I long to know him as my own in the sunny warmth of my love and trust. The infinite is not more to me, but infinitely less, because you have wrapped it evenly and neatly within your definition. There is a peril in proofs

that prove
God's being so definitely that man's doubt
Grows self-defined the other side the line,
Made atheist by suggestion."

OUR Jewish neighbors have just been celebrating the holiest day of their religious year, their great Day of Atonement, when all sins truly repented of and confessed shall be forgiven by God. But the Hebrew sages make a noble distinction: "For only those sins which were committed against the Eternal, the Day of Atonement can be available; but not for those by which one man has transgressed against another, as long as he has not asked his pardon and made restitution to him or otherwise satisfied him." That is to say, God can forgive such sins, and will, as it is possible to commit against him alone; not God alone can forgive sins committed against man. One of George MacDonald's stories drives home the same thought thus: "Do you know, Wilfred, I once shot a little bird—for no good, but just to shoot at something? It wasn't that I didn't think of it—don't say that. I did think of it. I knew it was wrong. When I had leveled my gun I thought of it quite plainly, and yet I drew the trigger. It dropped, a heap of ruffled feathers. I shall never get that little bird out of my head. And the worst of it is, that to all eternity I can never make any atonement."—"But God will forgive you, Charlie."—"What do I care for that," he rejoined almost fiercely, "when the little bird cannot forgive me?"

We give room in our correspondence department to an earnest protest against the spirit of our editorial note concerning a possible donation of \$10,000 by President Cleveland for the Democratic campaign. We made ample provision in our note for a possible falsehood in the rumor, and our correspondent's line of vindication is a possible one. If the President is actuated by such high and disinterested motives as our correspondent suggests, we commend his self-sacrifice and admire his devotion, but we can not forget the high position concerning the second term and civil service generally, which he took four years ago, and that as the months went on, the principles of civil service have been more and more set aside. Those who have been made expert by long practice in positions of trust have over and over again been supplanted by amateurs with right partisan proclivities. It is not enough to say that President Cleveland's administration in this respect has been cleaner than that of some of his Republican predecessors, or that if his opponent should be elected it will only be the occasion for another wholesale removal. Both these statements may be

true. It is for us to frankly confess the humiliating fact that American politics to-day is shamefully and notoriously burdened with self-seeking politicians who plot and plan with their "slates," their "machines" and their "bosses," either to get in or to stay in. The one great issue between the two parties to-day only partially represents the true convictions of either party. Free-trade Republicans will vote for high tariff measures in order to win. Democrats whose convictions tend toward protection will stand for free trade in order to defeat. In view of these facts it becomes every patriot's duty to seek to multiply the independents in politics. The hope of the country lies, as we have said before, "in increasing the noble army of scratchers"—those who will labor to put principles to the front and office-seekers to the rear. We are not unmindful of the patriotism that is active in both the leading parties. We remember with profound gratitude the great work accomplished by one party, and believe in the good intentions and high purposes found in the other. We believe that the country will be safe in the hands of either; but we turn with a sense of relief and inspiration to that third party which as yet has no loaves and fishes to tempt the indolent, the party that is committed to two high ethical principles. However clumsily and unwisely it may plan or fail to plan, it sincerely grapples with two high questions of justice and reform,—how to stem the advancing tide of intemperance, how to extend plainest justice to woman. We rejoice in the opportunity now offered of standing up to be counted for temperance and suffrage without at the same time endangering any high cause or noble issue.

OUR STATE CONFERENCES.

The Wisconsin Unitarian Conference holds its autumnal session at Milwaukee, October 3 and 4. The Minnesota meeting is to be at St. Cloud, October 9 and 10; the Illinois meeting at Quincy, October 22, 23, and 24. The Kansas Conference meets at Wichita, November 19 and 20. Of the date and place of the Iowa Conference we are not yet informed. These meetings suggest not only many noble utterances and much good fellowship, but also many practical problems and executive anxieties. We are not among those who expect any spontaneous or phenomenal development of organized Unitarians in the near future either in the east or west. We do not believe that the Unitarian "body" so called, is yet in possession of a spirit great enough to compel a crystallization of the unchurched material in the United States around its standard. A great church always springs from a great self-sacrificing zeal, a profound earnestness that believes in the future and knows how to put that belief into the vernacular of common life.

For these and other more complimentary reasons we do not see that we are on the eve of a great Unitarian revival. But this does not imply that these conferences do not meet under inspiring circumstances. More important than any outward organization is the spirit. The principles upon which these State conferences are planted are not yet fully established even among Unitarians themselves,—the principles of free inquiry, of open fellowship, and the commanding supremacy of character over all thought lines. To hold to these principles, to vindicate their cohesive power even for a few, is a prophetic opportunity.

We learn through the *Christian Register* of last week that there is a large delegation of the wise men from the east on their way to attend these and other meetings, arranged and paid for by the American Unitarian Association. Messrs. Ames, of Philadelphia, Horton, Reynolds and Batchelor, of Boston, and Slicer of Providence, R. I., are to be heard at these meetings. That their words will be welcomed and their presence appreciated goes without the saying, among all those who know the geniality and

ability of these men and the capacity of Western Unitarians to listen. Furthermore we are sure the trip will do these brethren good, both physically and spiritually. This is the best, albeit an expensive, way to educate our eastern friends in the magnitude, difficulty and importance of our Western work. But let neither our churches nor these representatives of the American Unitarian Association allow themselves to be deluded by the fancy that such missionary excursions can ever substitute or even materially augment the slow, patient, laborious, humble and obscure work of the real seed-sowers and true builders. And furthermore, let it be said, we in common with all the brothers and sisters of the west, bid these friends of the east welcome as visitors, friends, and fellow-workers; but if they come hoping to alienate our churches from their allegiance to the Western Conference and its principles, or to counteract the influence and limit the efficiency of the work represented at the Chicago headquarters, we will use all legitimate means in our power to resist such disintegrating influences, and do not believe that their visit will bring forth much in this direction.

We hope and believe that all these brethren will promptly disclaim such intentions; albeit their appearance at just this juncture seems to raise the question. Let our State Conferences apply themselves to the work which they must do at home if done at all. Let them stand by their high trust, and through their fidelity the Western Conference, the foster-mother of them all, will be reinforced. Its work of thirty years is still growing in importance and rising in dignity. It is to continue to generate love among the churches and to render indispensable aid in the propagation of the religion that welcomes all to its fellowship who desire to advance Truth, Righteousness and Love.

A HINDU TRIBUTE TO CHRISTIANITY.

One of our valued exchanges is the *Indian Messenger*, an organ of the Brahmo Somaj, or Hindu "Church of God." According to this paper the philosophy and practice of devotion is on certain sides much more developed in Hindu than in Christian faiths. We scarcely doubt that the claim is true. But it makes more noteworthy the tribute paid to Christianity for the one element which reformed Hinduism feels that it owes to our form of religion. The outsider is probably a better judge of any distinctive excellence in Christianity than Christians are themselves.

The Brahmo devotee recognizes three separate elements in worship,—Meditation, Adoration, Prayer,—corresponding to the three main elements of the religious life,—knowledge, love, and holiness, or union of the soul, of the heart, of the will with God. These three kinds of piety have each their separate name, their separate discipline, their separate fruits in the spirit, almost their separate saints. Meditation gives the *knowledge* of God; the Brahmo's daily effort is to have a glimpse of the face of God revealed in his soul; it is an effort that subdues the passions, calms the mind and lifts it to serene communion with things above the world. This special form of piety he inherits from his Vedantic forefathers, "getting no help in it from Christianity," to which religion it is comparatively little known. The second element, Adoration, gives, or is, the reverential *love* of God; it fills the heart with religious awe, humility and joy; it expresses itself in hymn, and song, and praise. This form of piety the Brahmo inherits from his nearer Vaishnava ancestors, again "learning little or nothing of it from Christianity," though Christianity has no little adoration of its own. "But the third and in many respects the most important element of Brahmo devotion, namely prayer, with its accompanying elements of piety—repentance and moral struggle,—is pre-eminently a Christian element of piety. There is little or no prayer in Vedantism; it is pre-eminently a contemplative, and not an

ethical religion. Apart from a negative purity of mind which it cultivates as a preparation for deep and undisturbed meditation, it is almost as much dead to the moral interests of man as to his worldly interests. There is prayer in Vaishnavism, but it is not a very prominent feature in it. It would not be too much to say that it is from Christianity that Brahmos have learnt to pray, and prayer has been, and will continue to be, our salvation—the salvation of India. Vedantism, with its lofty Meditation could not raise India. Vaishnavism, notwithstanding its high ideal of love to God, could not purify and reform India. For its exclusive attention to the emotional side of piety, for not giving prominence to the moral elements of religion, it failed to establish the kingdom of God in the soul—the object it sought to attain. It is prayer, repentance and moral struggle,—elements which the Brahmo Somaj has inherited from Christianity—that have made the crude monotheism which our Vedantic forefathers bequeathed to us, a religion of life. It is the spirit of Christianity which has taught us that the service of man is the service of God, and that it is an integral, an indispensable part of true piety. It is Christianity also which has taught us that the purification and reformation of our domestic and social life is an integral part of religion—a lesson which the best forms of Hinduism are ignorant of. Without Vedantic meditation and the ecstatic love of Vaishnavism, Brahmoism would be poor; but without the ethical and practical spirit of Christianity, Brahmoism would die."

According to this outsider, therefore, the distinctive excellence of Christianity, as tested by its power to enrich another great religion, lies in just those elements which the liberal faith has always emphasized as the supreme things in it.

W. C. G.

THE AMERICAN BOARD.

The annual meeting of the American Board of Foreign Missions will be held in Cleveland, October 2-6. The meeting will have an interest for the outside public, not by reason of any great influence of opinion upon that public, but as an indication of what progress the Board has made during another year. The meeting at Springfield a year ago showed a gain in the more liberal party in the Board as compared with the Des Moines meeting of the preceding year. To be sure the large majority were of the belief that there will be no continued "probation" for the poor heathen after death. They were also sure that no person who thinks that there may possibly be such probation is a proper person to teach religion to the heathen. It is a peculiar standard, this which these gentlemen set up, and one that is proving more difficult to be met as the years move on. With every year there is an increasing number of men and women who believe that the soul that tries to serve the truth and the right, according to the measure of its present light, is "safe" in any part of God's universe both here and hereafter; and these men and women are writing books, editing newspapers, making the new hymns and songs of the people, getting into the pulpits, and in various ways are giving new direction to to-day's thought, and larger scope to to-day's trust in the Eternal Goodness. One knows not which to lament the more, the limitation of this Eternal Goodness implied in most of this "probation" discussion,—the petty and short-range view of the moral government of the universe,—or the implied want of faith in human nature, in good men and women; as if indeed there were left no motive to help the less enlightened folds of our common humanity when once the old picture of their writhing in endless hell-fire is turned back to the wall in vestry-rooms and churches. We incline to think that the force of this motive hitherto has been much exaggerated; that in every commanding figure in missionary annals and story there have been more positive forces at work; that even with this

dark background of coming ruin as something to be rescued from, there was the human desire to bless and to benefit, and which would not have lain dormant under much milder presentations of the lot of the unchristianized in the world to come. But whatever influence the motive may have had in the past, its day is fast waning to a close. Other and stronger as well as higher motives are crowding it out. Indeed it would be a sad commentary on all these Christian centuries if this were not so, and would go far to disparage the high claim that is made for the teachings that began in Nazareth.

Yes, other motives. For human life has taken on new aspects. The world with every year is growing in interest as our temporary abode. Devout and thoughtful men and women are coming to regard this life as something more than just a waiting-place to something beyond. It is of growing account how humanity lives here and now, and for the here-and-now's sake,—whether it be in darkness or in light, in suffering or in joy; in oppression or in liberty, in strife or in peace. The unseen future is not less a fact to men's hope and trust, but the horizon of this present life has been immensely widened. And with all this there has come into activity a power of philanthropic impulse and endeavor that, irrespective of hells and heavens beyond this earth, is at work in the individual and social life to-day and is to be yet more active to-morrow. The loss of the old-time conception of hell as the portion of the "heathen" is not likely therefore, in our judgment, to cut the nerve of Christian missions, either home or foreign. It may change the conception and methods of those missions, and probably will change them. It is doing this, already. But this change the world can stand, and is already preparing for it. We have an admiration for those souls who have been kindled with self-sacrificing pity and love for men and women dying outside the limits of the Christian gospel, from the early Jesuit Fathers in Canada to the last graduate from the Theological school offering himself as a new recruit for the service. We recall Theodore Parker's hearty tribute to Judson, that if all the money spent in foreign missions had simply served to grow one man like Judson, it had been worth the cost. But this noble man and missionary would probably take the field to-day with somewhat changed methods and ideals; nor would he find less but rather more fuel for his heart-fires in present increased opportunities of bringing the world's better light and faith to bear upon its darkness and despair; and that too not for a life to come only, but also, and first, for the life that now is.

We look forward to the coming meeting of the American Board with interest. It stands in close connection with many churches and has at its disposal a large revenue. We hope its theological horizon has widened during the past year, and that it will continue to widen until a belief in the divine Fatherhood shall no longer disqualify a man, in its judgment, for preaching the gospel of Jesus to such as have never heard his name.

F. L. H.

CONTRIBUTED.

PEACE.

"That peace that passeth understanding."

We crave it; can it come with reason, fraught
With danger to the Law our souls approve?
With doubt of God's dear sacrifice of love?
With question of the faith the fathers taught?
Yea, peace indeed; but thou art here besought
To seek it not as 'neath a threat'ning rod;
Give reason scope, risk all in reverent thought,

Without distrust of man, or fear of God.
With confidence, with courage in thine awe,
The soundness at the center seek to prove,
The firmness, not the fickleness of Law,
The vastness, not the littleness of Love.
Fear nothing, know the Universe is just,—
The heaven of peace is through the path of Trust.

M. M.

"THE HIGHER EDUCATION A PUBLIC DUTY."

The present public school system is the fruit of ripe experience, and underlying it are great principles of equity and wisdom. It has its faults, doubtless, but who will to-day deny its beneficent results or its advantages over the old subscription school method? It is even doubtful whether America's present power would have been possible without it. The ordinance of 1787 that planted the public school in the great Northwest is justly said to mark an epoch in American history, and to have gone far to lay its foundations broad and deep in freedom.

But the present public school system is only a beginning. Free colleges and universities supported by county, town and state everywhere are as necessary as the common schools. The effect of the higher education is evident. It leads forth the reasoning faculties, ripens the judgment, renders possible intelligent and just conclusions. The truly liberal education is the great leavening force of humanity. To ask ignorant men, many of whom can barely read and write, to weigh large public questions, and to expect from them as intelligent judgments as from the well educated university graduate would be manifestly unjust as unwise. Also in the home and in all social relations, at once we feel the noble influence of the broadly educated. Their views of social conditions, their ideas of home training, and ideals of life are everywhere permeated by this larger spirit. So that the higher education is constantly helpful in both political and social life.

It is specially needful in a republic, whose foundation principle is equality. The rich man's son has no better right than the poor man's to common-school or to collegiate training. If we give both the one, why not the other? Knowledge is power? Then the fact that free university education is not universal establishes a caste system. True, exceptional men and women secure the best intellectual advantages in spite of poverty, but the ordinary poor man has as good a *right* to it and more *need* for it. The fact that our congressmen, senators, judges, and even great army men are chosen from the ranks of the college bred marks the caste line. This will be not less but more distinct with the development of the ages, as sober reflection will show, because the trend of progress has been toward brain, and away from physical force. The early Germans chose their distinguished soldiers for leaders; the Alexander Hamiltons and Thomas Jeffersons of modern times are the pre-eminent men. But another law of growth points in the same direction. The law of civilization is closer association of man with man, so that social relations grow continually more complicated, and should be more skillfully and nicely balanced. Once man was his own tailor, shoemaker, carpenter, architect, legislator, king. To-day all of these capacities are developed distinctively in individuals, and together these individuals unite to form a wonderful organic whole, comparable in variety and adjustment to the wheels and springs of a watch. Broad education of the individual, then, is the great necessity both for the present and the future. It would doubtless produce vast moral results, since crime is partially at least the result of ignorance.

The experience of the past proves that civilization has advanced with education, and the more general the education

the more stable the civilization. Great nations have been known to go back because national growth was dependent on a select class which in time degenerated. Rome was built on the foundations of Etruria through the power of knowledge. By the same sceptre the "mysterious North," as knowledge increased, held sway over imperial Rome. And the pontificate is the apex of a lofty pyramid of power based far back in early days on the intellectual superiority of monk and bishop. The great disintegrating force in the Papacy was the dissemination of Bible knowledge among the masses—in a word, popular education. Without Martin Luther's translation of the Vulgate into the German Bible and the co-ordinate invention of the printing press, it is safe to say that the Reformation would have been postponed at least a century. No one, in view of this great fact of the past, and of scores of others bearing similar testimony, could doubt the tenability, the invincible truth of the proposition that civilization advances with education.

The higher education too rests on ancient foundations. The noble endowments given in early days to the University of Paris; the rivalries between the mediæval cities of Venice, Padua, Bologna, Florence, Genoa in the protection of learning; the varied schools of Philosophy in the palmy days of Greece; the undying repute of those monarchs who have established, or promoted the welfare of great colleges and universities, together with the influence of modern colleges,—these facts go to show that civilization not only advances with, but that it is broad education. What would England be despoiled of her Oxford and Cambridge, the Empire without her magnificent German universities? And what pre-eminence America owes to her Harvards, Yales and Princetons should be augmented by the infinite diffusion of such centers of culture.

The higher education, knowledge *properly imparted*, promotes the growth of ideas; the growth of ideas represents progress in all lines—invention, material wealth, the arts and sciences, and even morals. What wise legislation or humane government might we expect without Websters, Sumners, Storys? What ennobling and enlightened homes without Margaret Fullers, Madame de Staels, and that noble body of women reformers who have been influential in proportion to their advantages of intellectual growth. Emotion is a great part of all worthy action, but the time is long gone when sentiment born of an ill-trained intellect can be of weight in the world. The higher education, then, should be a public duty. It must be *free*. The poor can not buy it, the rich generally do not buy it, and as a public necessity the public should pay for it. A government of the people, for the people and *by the people* should not, if it could, get on without colleges supported by the state. Every great city should have its splendid university sustained by state and city. In addition, where great cities are not numerous and the state is large, several such institutions should be supported by state and county. And in a state of small towns the universities might be more centrally located and more largely endowed by the state. "Of course the college graduate must ever be in a hopeless minority," as J. Edward Simmons of New York says; but if, as he also states, an examination of the rolls of the college of the City of New York makes it probable that "far more than half of its graduates would have been forced to forego a college education had the college never existed," this fact goes far to prove the urgent need of such public institutions in all cities. Chicago has still to found her great college of the liberal arts. Her citizens to-day could well afford the money for it; a fair endowment might be had, through wise measures to that end, from the state, and eager sons of Illinois now crowding to Michigan University, Cornell, and the far East, would receive excellent advantages nearer home.

The cultivated classes are growing each year more numerous, and what to-day is but an expressed hope will doubtless in the near future be an assured fact. To the enlightened sons of the poor the poor will listen, and we believe that

more and broader education for all would not only lessen crime, increase refinement and culture and promote the general prosperity, but also conduce to more harmonious relations between capital and labor. At any rate from such a liberalizing and uplifting influence we should have everything to hope and nothing to fear. Elementary education is not sufficient to fit Americans for the duties of intelligent citizenship. Or, to use the words of Mr. Simmons, quoted above, "it simply opens the mind as the eyelids open to let the light fall on the retina, but does not make sound thinkers and good reasoners." We can not too nobly prepare our sons and daughters for the duties and responsibilities of enlightened citizenship, and for an intellectual life that should grow continually broader for all classes.

BELLE L. GORTON.

THE STUDY TABLE.

The International Record of Charities and Correction. New York: G. P. Putnam's Sons.

This valuable monthly deserves to be kept before the eyes of all readers who are interested in questions of charity and reform. It is issued in quarto form, and each number contains sixteen pages of original and selected matter, exclusive of advertisements, printed in the best style, on book paper, suitable for binding. It is devoted to the discussion of all questions relating to the care and treatment of the unfortunate and criminal classes, in all their varied aspects—humanitarian, economic, scientific, governmental, and practical. It contains the latest accessible information, from all parts of the world, as to the steps taken for the amelioration of suffering, and the prevention of pauperism and crime and of their consequent evils. An idea of its scope may be gained, so far as possible without direct acquaintance with it, by a list of some of the subjects treated in the last few months. These are Charity Conferences and Prison Conventions all over the world, the proceedings thereof reported at length and even often minutely; news and discussions relating to organized and associate charities everywhere; the discussion of out-door relief and other vexed questions in charity; not only the societies for organizing charity but the public charities of all countries; reformatory schools for both sexes everywhere in the world; hospitals in the great cities, domestic and foreign; the problems and efforts bearing on child-saving; the care of the insane; schools for the feeble-minded, both in this country and everywhere; all topics relating to penology; the prison statistics in our tenth census, treated in two long articles in the July and August numbers; also the census list of hospitals in the United States; also pauperism as it appears in our census; intermediate sentences—a most important subject for discussion in penology; trade schools in prisons; police control; and, finally, bibliographies of penology and charities—valuable lists of books and pamphlets for the humanitarian student. Almost every number contains a department of short notes of news and observations relating to these subjects. Sometimes a story is published, occasionally a short continued story, bearing on the subjects of the *Record*, and short stories from life and anecdotes of prison discipline and charity work are very frequent. The whole makes a valuable monthly map of the world's doings in these important matters. The indexing is thorough. The last volume has an index of fifteen closely printed columns. The editor is Frederick Howard Wines. His father was a devoted student and an eminent authority on these subjects, and his mantle rests worthily on his son, who has been for sixteen years the secretary of the Illinois Board of State Commissioners of Public Charities. Two dollars a year is the price of this valuable periodical.

J. V. B.

UNITY CHURCH-DOOR PULPIT.

THE CHURCH AS A MANUAL TRAINING-SCHOOL OF RELIGION.

A SERMON PREACHED BY JENKIN LLOYD JONES IN ALL SOULS CHURCH, CHICAGO, SEPTEMBER 16, 1888.

(Published by the Congregation.)

If any man will do his will, he shall know of the doctrine.—
JOHN, VII: 17.

If the American citizen is proud of anything, he is proud of our public schools. The one boast which first springs to the lips of the intelligent is the boast of that free system of instruction that seeks to make intelligent every child born in the United States, of whatever race, calling, or social position its parents may be. The country school-house has been eulogized by poet and orator, and the public school-buildings are the pride of village and city.

And still, in the midst of our self-complacency there has risen a serious anxiety and a solemn protest from among the best friends of education. The most intelligent guardians of mental culture begin to protest against this too ready self-congratulation of the American citizen over the public school system, because it is found that our schools so often fail to make self helpful and self-reliant citizens. The most favored children, as far as the privileges of education are concerned, prove often to be the most dependent and helpless. The boys and girls who, in the hurry and grind of life's early necessities, are able to catch but now and then a term of schooling, a few inadequate months that will put within their reach only the rudiments of the three R's, and are then hurried along and lost in the busy throng of bread-winners, are frequently found at the end of ten or fifteen years coming to the front in the race. They have grown self-reliant, and after a while are commanding trust and confidence when their more favored associates, those who have been permitted to receive the full benefit of grammar school, high school and perhaps college, they who graduate, as we say, into the world with soft white hands, exacting tastes and undeveloped wills, fall behind and are lost in the onrushing stream of toiling humanity.

It is estimated that ninety-five per cent of the children who present themselves to the public schools of the United States must in some way or other earn their bread with their hands. To them life is to be seasoned or embittered with the sweat of their brow; while it remains a fact too patent to every close observer, that the longer our children remain in our public schools, and the higher they climb into what we call the "studies," the more repugnant seems to them the toil of hand, and the less competent they are to lend a *hand* in the labor of the world.

It is a pathetic stream of bright boys and girls that pours out of our school buildings year by year on graduation days: pathetic because they have so much knowledge that gives to them neither an aptitude nor an appetite for labor. Their tender faces and inefficient hands appeal to the thoughtful for help and arouse a desire for reform. Hence the rising interest in manual training and in what is called technical education. Enough has been accomplished already in this direction to prove that it is possible to secure a simultaneous training of head and hand that the boy's school days may give to him an eager appetite for labor. Toil becomes glorified by intelligence, and drudgery is transmuted into inspiration by skill. The boy or girl who has succeeded in intensifying the connection between brain and hand, and has found out how to feed muscle with thought, leaves school with a hand that is willing to serve mind, and brain that in turn is ready to feed brawn.

Wherever manual training-schools have been established, whether in Europe or America, they have succeeded in giv-

ing to labor not only willing, skilled leaders, but they have also lifted labor into dignity and joy. The principal of the manual training high-school which Philadelphia has established in connection with its public school system told me, when I visited it last year, that the brightest boys in the city crowded for admission, preferring it to the high school which gave literary and classic training with clean hands and unused muscle, and the great problem was how to make room for them, although they had accommodations for several hundred.

But it must not be forgotten that these manual training-schools have higher claims than the fact that they make willing mechanics and intelligent toilers, though this is an end of inestimable value. Their "aim is to make men, not mechanics." We are just beginning to realize the mental value of deft fingers, the brain-making power of skilled thumbs, and the thought quality in obedient muscles. When Doctor Howe first tried his experiment of educating the idiotic, he selected a few driveling imbeciles in Boston and began by teaching them to pick up pins, to move peas from one dish into another, and similar exercises, and he found that the effort to get control of wayward fingers was a brain-making effort, and that in training fingers, he was absolutely creating mind. By such means was he able to change those poor human brutes, some of whom he found chained like chattering apes, into gentle, and, to a degree, self-helping members of the families to which they belonged. To-day one of the exercises in the schools for the feeble-minded is to learn to walk through ladders placed horizontally a few inches from the ground. The effort to lift the feet over the rungs of the ladder calls for mental power, is mental discipline more effective perhaps than the acquiring of the multiplication-table or learning to conjugate the verb "to love."

Again, manual training has moral as well as mental values. It was found to be a corrective of vicious tendencies before it was thought of as a help in the removing of ignorance. What were once known as State Reform Schools, in more than one instance have been re-christened Industrial Schools. In making them such they have greatly increased their reformatory quality. "He who does not teach his son a trade teaches him—robbery," says the Talmud. He who teaches his son a trade removes thereby the temptation to robbery, is a saying equally true.

Thus we see that the school that trains is the school that makes brains, the school that gives practical discipline is the school that is most ethical. Those best acquainted with the facts confidently say that pupils who give half their school time to the bench and shop training do as much book-work and stand as high in the theoretical studies as those who give their full school time. Said Head-master Dixon of a Glasgow training-school: "There never has been the least idea of attempting to teach the pupils a trade. The whole object has been to *prepare* lads to *learn very efficiently*."

You have already anticipated the analogy between the school and the church, which it is the object of this sermon to point out. In some large way you will all agree with me at the outset that the church is or ought to be a school of the higher life. Its object is to teach religion. If the school seeks the knowledge of matter and mind, the church seeks the knowledge of good and evil. If knowledge is the direct aim of the one, righteousness is the direct aim of the other. The church is the school of the spirit, the classroom of conscience. Having suggested this parallel, you can readily see how easy it is to substitute the word *church* for the word *school* in all I have said, and still retain a pressing truth. What I said of our schools may be said of our churches. They are the pride of our modern life. Their spires are the most conspicuous human elements in every landscape. With more or less art they indicate the places around which the better impulses of society are wont to

gather. They represent in a general way, not only the best intentions, but the best elements in society.

Millions of money are spent in training preachers for their pulpits, and much precious time is given to prepare lessons for their Sunday-schools. Believing in and loving all the churches of to-day, as we believe in and love all the schools of to-day; for our very love's sake we must say of our churches as we have said of our schools, we can not do without them; but we can not do *with* them, as they are, much longer and for the same reasons. Our schools labor for an education that does not adequately educate. Our churches deal with religion in a way that does not make religious. Our schools teach too abstractly, they send out their pupils unequipped and they find themselves confronted by the work of the world without the skill to use the tools with which alone the work of the world can be done.

I say, without fear of contradiction, that the churches of to-day do more imperfectly confront the needs of to-day than do our schools. If the latter spend time in studying the products of Madagascar that ought to be spent in studying the products of Illinois, by the children of Illinois, if our girls spend precious brain-strength in trying to master the binomial theorem, which might well be neglected until they understand the chemistry of a loaf of bread, and know how to make a button-hole, how much truer it is that our churches spend time in trying to study the geography of heaven, which had better be spent in familiarizing themselves with the needs of earth; or in trying to prove a hell for the heathen hereafter rather than in trying to save their neighbor and his sons from a hell here. How much strength is wasted in trying to solve the theological equations of eternity that had better be spent in trying to fulfill the demands of justice in our own day and generation.

If ninety-five per cent of our school children must eventually work life's problems out with their hands, so I believe ninety-five per cent of the salvation of this community, and of every community, must be wrought out by religion working from the near end. Our churches like our schools deal too much in abstractions, they are more given to discussing "sin" than to dealing with *sins*. *Sin* as a metaphysical conception we may quarrel about. Plenty of proof-texts to substantiate conflicting philosophies concerning it; but *sins*, in the concrete, that young man burning himself with alcohol, that boy staining himself with tobacco, that girl wasting her precious youth, the holy preparation years, with love's flirtations, to the permanent loss of the great heart-wealth, love's sober benedictions and noble self-sacrifices that are possible to her in the future; this greed and that slander, this stupidity and that flippancy, the irreverence of ignorance and the profanity of bigotry, these *sins*, I say, are pretty well understood, and quite comprehensible. But our churches do not bend their energies to these problems as they ought or as they might. Our churches, like our schools, make white, soft spiritual hands too respectable. They cultivate a longing for angels and angelhood, when thirst for manhood, a more intimate acquaintance with men and women, would be preferable. Indeed, like the schools, our churches make more grievous the lines which they ought to obliterate.

A college graduate who can not harness a horse or build a fire looks down upon the grimy mechanic who can shoe the horse, build him a house, touch it with beauty and occupy it with refinement, whereas the latter is by all legitimate standards the better educated man. Still more confused are the lines which the churches draw between saints and sinners, the saved and the lost. Many years ago Emerson said: "We are students of words. We are shut up in schools and colleges and recitation-rooms for ten or fifteen years and come out at last with a bag of wind, a memory of words, and do not know a thing. We can not use our hands, or our legs, or our eyes, or our arms." How true is

this of much of the church life. We delight in words rather than in things, in creeds more than in lives, in theories rather than in deeds.

We can safely push our sermon analogy further. Reform for the church lies in the same direction as the reform of the school. We must depend more upon training and less upon teaching, which in the church we call preaching. It is not enough to point to heavenly heights, they are clearly in the view to many, perhaps to most people. Why is it so few attain thereto? It is because they are not able to climb, they have not been trained to the toil, they can not stand the strain. Many people think they well understand the philosophy of sacrifice, and can explain how on Calvary the right to heaven was won through atoning blood, but how few belong to the sacrificing band which Jesus leads. That was a thing of instruction, this comes only through training. That might be called the book-learning of the spirit; this the shop-practice, the discipline of life. What we need is to convert our churches into manual training-schools of the spirit, churches in which its members will at least try to do what the boys in Professor Belfield's school on Twelfth street have to do, transfer the paper diagram into actual fact. "Fine wheel, you've drawn there on paper, symmetrical and strong. But, now my lad, *make* that wheel. Here's the oak. When you've made it you will know the wheel. Learn by doing," says the teacher. This was Jesus's doctrine: "If any will do his will, he shall know the doctrine." And I suspect he never will know it until he does.

I plead, then, for this manual training of the spirit; first, on the ground that there is so much work to do, so few trained workers to do it. Low as the standard of our material workmanship may be to-day, it is not any lower than the standard of our spiritual workmanship. How inefficient are our churches in doing the work of the world. The churches teach fellowship, they preach hospitality, they dream of co-operation, but so inefficient are they that all these modern inventions of clubs, labor unions and mutual help companies are necessary in order to try to realize on week-days something of what the churches preach on Sunday.

Yesterday I studied out my sermon, as I like to do, on the street. I found that between Thirty-fifth street and Fortieth street and Vincennes avenue and the lake, there are eighteen saloons and eleven tobacco stores, these latter being a kind of vestibule to the drinking places, making in all twenty-nine resorts. Estimating that these places are opened at seven o'clock in the morning and closed at ten at night during the week, and that they are open six hours on Sunday, each place offers its genial attractions, as an inducement to self-indulgence, ninety-six hours of the one hundred and sixty-eight in the week. Now to offset these twenty-nine places of resort in the same territory are eight churches, and they are open to the public, say an average of two nights in the week and twice on Sunday the year round—a very generous estimate. This gives then ten hours of the one hundred and sixty-eight. In this territory of twenty-nine temptation-places there is but one meager excuse for a public reading-room accessible for the same time as these saloons are open.

Now, of course, these churches preach temperance, and pray for temperance. They represent collectively the bulk of the wealth and intelligence of this community. How obvious it must be that as far as the churches are concerned they are waging a losing battle. They are fighting at great odds. To personify the foe, the devil has great strategic advantages, and will continue to have until our churches become emphatically and confessedly training-schools of character. They must put their prime energies at work upon the raw material at hand. They must recognize that the human nature in this territory a mile square is just as full of the material out of which

saintly lives may be wrought as Pennsylvania is of coal and iron, and Michigan of timber. One thing further they must realize—that this raw material can be transformed into the polished ornaments of the kingdom of God only as the raw material in Pennsylvania and Michigan is changed, by diligent effort, persistent toil, skilled labor. The school-master no longer says: "Boys, a steam-engine is made of iron, and a chest of drawers is built of oak. Here are some bars of iron and here is an oak plank. John, do you make a locomotive; and Tom, do you bring in a bureau next week." He knows too well that such obstinate material as iron and oak will yield to no such treatment; but the boys, after months of practice and in the face of hundreds of failures and many bruises, at last may gain the mastery over iron and oak, and then they will find that the excellence of the material was hid in its obstinacy. In the end, that best served their purpose that most resisted them. So shall they find who labor in the training-school of the spirit. The very obstacles the apprentice encounters become the splendid embellishments of the handicraftsman's work.

Oh, friends! We can never make a bad world good by preaching only, any more than blacksmiths and carpenters can be made by instruction without training. But the church that *trains* workmen for the Lord will find at last that all the coarse ore in human nature is capable of being worked up into steel out of which steam-engines may be forged or watch-springs be coiled. Then men will learn that all the bad is but the raw material, waiting the skilled hand that will convert it into good. Our eight churches will be more than a match for these twenty-nine places of unwholesome resort whenever the churches fully realize that there is the making of a church-goer in every man who seeks the saloon if they only knew how to direct his appetite, and if we only had churches that were worthy places for him to go to. It is possible to convert the love of tobacco, I do believe, into a love for Emerson, and to change the pipe for the book, if we can only introduce into our churches the patient, intelligent methods of the manual training-school.

What are these methods? How can we make of our churches manual training-schools of the spirit? It is all in this word, training. This word will revolutionize the church expectations and church motives of many people. Culture comes not through precepts, but through practice. What we most need is not *indoctrination*, but *training*. Training implies the patience that works on long lines. It means diligence in difficult tasks. The gospel of character is not to be found in surprises or realized in explosive emotions, but it is to be embedded in habit. We preachers have talked so much about bad habits, the tyranny of habit, etc., that we have well nigh lost sight of the divine value of habit. How slowly does the rill wear away the stone, but how deep and lasting are the waterways thus formed! So slowly does a good impulse or a reverent mood channel a way for itself through the complicated tissues of the brain, and so lasting is that channel when formed. How painfully do the fingers find the keys at first; at last, how brilliantly does the hand toss off chords and dance through the harmonies as if the very ivory had a divine attraction that compelled the fingers to strike the right places at the right time. So the soul finds the godly life only by the slowly acquired habit, the laborious aptitude, the persistency of trying, and unless the church becomes such a training-school to its attendants it may be of little use.

I try to hold my faith in what Paul calls the "foolishness of preaching," but when I realize how little preaching does or can do toward forming sacred habits of thought and compelling the fortitude of persistent loyalty, it is hard not to be discouraged. If they can not be combined I would gladly discard forever any fragment of the prophet's mantle that may be given me, to arouse in men a hunger for ideas, a thirst for excellence, if by so doing I could don the humblest priest's robe that would enable me to lead a

few children through some humble practices into helpful habits, and to guide a few souls through the routine of simple duties until at last the path becomes well worn by their persistent feet, and it becomes an easy and a joyous way leading to the throne of God. Isaiah and Jeremiah spoke splendid words and uttered deathless sentences. Ezra and his successors established the habit of Sabbath readings and temple goings. I dare not presume to say which gave to Jewry the greater gift. Mohammed gave to Arabia the Koran. It is dry and juiceless enough, but it decrees that five times each day from the minarets of Moslem mosques shall be sounded the call to prayer. This accounts for the strength and permanency of Islam.

What do you send your children to Sunday-school for? To learn something new each day; and do you change their Sunday-school relations whenever they seem to fail in this? This is well. Do you send them that they may have a good time, find pleasant companionship, learn to sing? This, also, is well. But, realizing how slowly religious impressions are made, and how lasting and potent they are when made, if you send your children with the same ever recurring promptness and loyalty that you attend to the other acknowledged essentials of their well-being, that through training more than through instruction the church may bring to them some suggestions of piety, and Sunday bear with it to them the aroma of reverence and worship; if you send them so that, after many, many days, the church becomes identified with the ideals of their lives and grows to be to them a symbol of the solemnities, then that is best.

What do you come to church for? To be entertained, instructed, to secure social fellowship? This may be well. But if you come hoping thereby to find some hint of a better way of using your time, temper and talents; if you come with the honest intention of trying to follow that better way; if your church-going becomes to you a holy necessity of the higher life—if, perchance, it becomes a sacred habit—then that is best. At other times I am very free to speak of the dangers of form and the tyranny of routine. Let us to-day remember the blessed power of association, the accumulated strength of the exercised arm, the splendid endowment of a righteous habit, and let us see if we can not make of this church a better training-school of the spirit. I believe you should use the Sunday for the soul's upbuilding and go where it receives the most profit.

But there is a modern custom, followed by too many of going to church as they do to the theater; go when, and where whim prompts. There is a great deal of boarding around done in our churches, by those who are company every Sunday somewhere, and home-makers and home-keepers nowhere. This is debilitating to the intellect and destructive of the finer sensibilities of the soul. Seek a church relationship that will make you useful to this community, that will make your influence felt for good. Be loyal to some higher instincts in religion. Remember, the world needs your help. Be not afraid to stand up and be counted, and to accept the responsibilities that come therewith. Then the church will become to you a training-school, a work-shop, and on that account all the more a religious home. Seek to give, and you will get more abundantly.

When we look at the church in this light, there will be fewer people who will complain of being neglected, more who will seek a way of usefulness. Then will the complaint, "Nobody has called on me in that church," be changed into the humble confession, "I have not called on those I ought, I have not helped as I might." When this church becomes the training-school of the spirit, I trust that many will be able to say in the future what a fellow-worshiper of yours was able to write, amid the delights of Europe: "No colored light falling through cathedral windows in floods of crimson and gold has dimmed by comparison the golden light that pours into a certain sunny room I well remember and

toward which my heart, sick of religious mummeries, turns longingly."

In the complicated telephone system of Chicago there has been established a subtle, delicate connection between all the telephones and a central regulator in the heart of the city, and every minute of every hour in every day for now nearly two years, the exact time has been counted out in a way that the trained ear can readily detect and read. Underneath the hurried calls of danger, the demand for doctors, the summons for policemen, the sharp bargainings and the light banter that flash through the telephone wires and speak to excited ears, there is ever going on unsought, to most people unheeded, to many even who use the telephone, unknown, this quiet ticking of the common time, this gentle throbbing of one message in all telephones, at the service of any receptive ear. The connection of the telephones is with the Giles Brothers' regulator on State street. The Giles Brothers' connection is with the astronomic observatory at Allegheny, Pa. That observatory pendulum keeps time with the sun, the sun with his retinue of planets swings through space, ticking with majestic deliberation the moments of eternity in harmony with other systems in the infinite fields of space. All the way from the low bur-r-r and the unobtrusive tick, tick, tick, in your telephone up through the farthest constellation known to man, throbs the infinite life of God. As my ear caught the ticking for the first time, a sense of awe crept over me, for God was talking to me.

Something like this is the message which the trained ear finds at the church altar if he frequents it in the true spirit and with becoming diligence and submits himself to its slow but sure training. The casual attendant, the indifferent ear, may go to church once a month and hear only the call of sects, the discord of creeds, or perchance catch some special message from one mind or another, that will please, instruct or amuse him; but he who wisely habituates himself to church influences will learn to hear beneath all this noise, pleasant or otherwise, tidings of the common time, the universal life that connects all of the churches of all of the ages with the infinite life of the world, the eternal God of Truth and Love.

In pleading for regularity, let me none the less plead for the activity that brings training. The *Sunday* church is never the church to train skilled workmen for God. I hold a Sabbath day of measureless value to modern civilization. I would ever increase the sanctity of such a day. I am profoundly grateful to our local administration for their attempts to secure greater peace and higher usefulness for Sunday. But still, what we need, is not a *seventh-day* religion, but a *seven-day* religion. A church that does not keep its doors open as many days in the week as the saloon does, wages a losing war with that saloon. If religion has not a book to offer for every pipe, and a place to read that book in for every smoking-room, tobacco has the advantage of the wholesome gospel of thought and helpfulness. When all of our churches will give to their trustees and pastors this advice which was recently given to the trustees of a new public library, then will they become again the central power and molding force that they were in the cathedral building days of the middle ages: "For your young men and women, I pray you may make this the happy, wholesome greeting place, till books shall interest them and lure them to stay. For the old, when they come, reserve the sunniest spot and easiest chair, and show them the open page. But most of all, for those earnest ones among you, especially if they be poor, who hunger and thirst for books and the better things which books lead up to,—keep always the door open, the feast spread and the lights burning."

While I try to hold high the value of these Sunday services to you and to me, perhaps the best work this church has done for religion this last year has been done in the name of the Library Association, which comes to you to-day with its

annual request for help. Through its reading-room you have reached into some few of the wretched homes in this neighborhood. You have made a mark that I believe will remain upon the none too promising lives of a few boys. Through your kindergarten you have reached a helping hand to a few perplexed mothers and have started a few baby hearts in the way of joy and wholesome activity. Through your library you have put at least a suggestion of thoughtfulness in the way of some in this community. And in the lectures of last winter you experimented on lines which in future, in some hands, must bring great blessedness to our country. In asking your patronage to this association for another year, as I do this morning, I ask you not in the name of this church, but in the name of this community. I ask you not only for an annual fee, but for an investment of yourselves. I ask you not only to become patrons of this manual training-school of the spirit, but invite you to become pupils, workmen, at its benches. By so doing, you will be putting yourselves in the way of that tuition which alone teaches without confusion the truths of religion. "If any man will do his will, he shall know of the doctrine."

CORRESPONDENCE.

VACATION EXPERIENCES.

I divided my vacation, the month of August, into two parts, giving half to the city sick and poor, without pay, and devoting much of the time to the lately organized "Associated Charities" started by the Unitarians first in a Flower Mission, still flourishing, and a hive from that, embracing about thirty churches of all sects, with a Catholic (the Mayor) as President. Sometime I must tell you about this work, its methods and its success. With most ministers absent, I found a great deal to do in attending funerals and visiting the sick, and I am sure that I enjoyed my work, and learned that a liberal city missionary in this city would be welcome, and would have a grand field in which to work.

During this time my family were off to shore and mountain, and I kept house alone, or study, rather, preparing a course of autumn lectures on "Men that Were Burned for Their Beliefs," made my own bed, and after trying the hotels for meals, cooked my own food in self-defense and grew fat on it. It seems to me that I never did more work of various kinds in the same time in my life, or with less strain. There was something good to my soul in the pastoral service rendered to rich and poor alike, and to people who were strangers to me, but friends now.

My Sundays I spent in going to church three times a day, and was refreshed rather than fatigued by the effort. Nearly all the preachers were strangers from abroad, although well known to me as listener to their words of eloquence and power, and in almost every case, of sense and religious and moral stimulus. Two sermons were read, the rest spoken; but with two exceptions, President Robinson of Brown University, and O. P. Gifford of Boston, I felt that the extempore attempts were a mistake. One D. D. for forty minutes floundered about painfully in struggles to catch his subject, which seemed to take wings the moment he got on its scent. But then he tried to prove the necessity of "miraculous regeneration," and hell fire for all who failed to furnish full and even fabulous proofs of the fiction. Another talked fifty-two minutes and I could have listened fifty more and not moved a muscle. It was, from beginning to end, full of charm in thought and utterance. It was an ethical discourse, and everything brilliant about it helped to pierce the soul with light and conviction, and I went away a better man. Isn't there something about average Unitarian preaching that forbids *abandon*? And isn't there a motive lacking that hinders it from catch-

ing and carrying along and conquering the heart? I was greatly interested in a course of lectures on the Reformation by Rev. Percy S. Grant, a brilliant young Episcopal clergyman who has this week rejected calls to Boston, Providence, and New York, to remain here. He talked for an hour and a half in some lectures and did not tire, and showed himself a perfect master of his subject, and very broad in his interpretations of the acts and events of the period treated. He is president of our Flower Mission, and besides being eloquent and learned, he is practical and concerns himself with city drainage, park band concerts and other important matters in the life of the city, the monopoly of such work not being wholly left to the Unitarian minister, as is often the case.

I wish here to say two things in the interest of brotherhood and good fellowship: first, I learn to be more and more appreciative of the work of other churches, and we find some of our best workers in the charitable associations of the city, among the Evangelicals. They are, in spite of errors of doctrine, a mighty and a wholesome factor in the civilization and the advancement of the age in all moral and religious questions of the day. Earnest work nullifies nonsense in theology. I wish our churches had their enthusiasm and conviction to set afire our Unitarian truth, which seems, as yet, for the most part to lie in unbroken packages, or as the importers say, "held in bond."

And not only do I come to appreciate the good work all the churches are doing by association with them, but it is not egotistic, or a vain imagination to think that they have a like appreciation of the Liberal church and its workers in this city. We all work together in charitable and reformatory organizations as brothers and sisters; and I have never known churches, a score and a half together, more friendly or united in all good works than are those of Fall River. The ministers meet together every Monday for social and professional purposes, and all upon the same non-theological platform; and although the one arch heretic among the lot speaks his honest mind every time, fully and freely, he is respected, whatever regrets or hatred there may be for his liberal thought.

But, I am off for the Maine shore. Fifty miles to Boston, three hundred in a fine steamer, and a long stage ride, or a sloop, if in port, and I get to lovely little Dennysville, nestled on the banks of river and bay: a village a century old, and containing only 500 people, rich and intelligent; one church—the Puritan; a public library, fine houses, and lovely scenery. Salmon swim up by my door, and every day are caught by hook, or net, or spear. The excellent Allan Hotel is filled with summer boarders. Among them are people from all parts of the country. Near by in a cottage is George Kennan and family, of Washington, who are staying here all summer. He is writing his *Century* articles on Russia, and goes out occasionally to give a lecture for a money consideration. He can talk two hours on a stretch and charm his hearers, who would willingly stay till morning, postponing sleep for an intellectual treat. Prof. Chickering and family, also of Washington, are here, and they take hold of everything that can interest the villagers or visitors, getting up concerts, giving readings, music, lectures, sermons, all in the family. They enjoy it, and the people rejoice, and it is much better than, for modesty's sake, to sit down and be selfish.

Vacation, with its traveling, its boarding, its recreations, its associations and habits, and sometimes strange ways of doing things, is a revealer of character, and of one's real self in a marvelous manner. If one is selfish, mean and small, or if he is generous and noble, thoughtful, kind and courteous, it will all crop out naturally then.

But I am back again at work. It seems good to open service, and to find the church renovated as to roof, walls, carpets, the minister's room, and the vestry, and also to meet in

the morning and find a good audience. Then to meet the Sunday-school, and the pastor's adult class and to exchange greetings. The opening Sunday was a perfect day—our theme, "The Joy of Worship," and to me it is a joy. Sunday is always my day on the mount. I try the manuscript once more, after two years of trial in extemporizing. It seems a relief and a bondage. But whether I write longer or shorter, it will be shorter stories that I shall tell. An hour for the service is my limit. A wise preacher may learn something from the stupid clam that always has sense enough to know when "to shut up."

So endeth my vacation with its work and its play, its sights and scenes, its lessons of life. My one strong feeling is that I shall enter upon my work with more zeal than ever, as I surely may with more hope, and with more and more earnest workers. With all extremes of theological views brought into unity, or rather into subordination to faith, fellowship, and practical righteousness I am looking forward to the building up of deeper religious life in the people. A. J. R.

EDITOR UNITY—

Dear Sir: In the editorial columns of UNITY of September 15th ultimo is an item which infers, without giving the source of inference, that President Cleveland has contributed \$10,000 to the campaign fund of the Democratic party. Having drawn the desired inference the item then proceeds to denounce in emphatic language such lavish contributions on the part of the chief executive, and again infers that such contribution was made for the advancement of the President's own political ambition.

If my understanding is correct it is the policy and method of the Unitarian and all other liberal and reform bodies to solicit, from any honorable source, funds for the advancement of such causes as they believe will ameliorate and benefit society, and elevate, in whatever way, the condition of the people. What minister of a church would be pointed to with scorn, and denounced as ambitiously seeking clerical honors, because he donated to his church a liberal sum of money for a library, that his people might become better educated and better prepared to understand the philosophy and teachings of his sermons? What clergyman would be paraded in print as an unscrupulous pulpit-seeker who spent one-tenth of his salary in the distribution of good papers and periodicals for the education and better understanding of his audience?

Before me is a pile of State papers and periodicals of high merit in thought, moral tone, and literary excellence, which are daily being distributed at no little cost to the voters of all parts of our country, and it is safe to say that this method of educating the voting classes is having a benign influence and producing a moral tone and cleanliness of debate in the present campaign unknown before in the history of our country. It was the method of English reformers in their struggles for commercial freedom in which cause were enlisted many of the Unitarian clergy of England. Much of such literature is furnished by the National Democratic Committee, and whether President Cleveland has or has not contributed \$10,000 to the Democratic campaign fund, would he not be mean and penurious, indeed, if he did not contribute all he can afford to further the principles and advance the legislative reforms so strongly and sincerely urged in his messages and other State papers?

Very respectfully,

ELMER E. PALMER.

COLDWATER, MICH., September 17, 1888.

For the most tired toiler night comes with its sleep; and for the sorest trouble comfort is on its way with opiates. But he sleeps best whose pillow is a quiet conscience, whose fatigue has come from a noble toil. And he has sweetest comfort whose heart is pure, whose wound came where the life lifts the banner of holiness.

J. M. S.

THE HOME.

"HOW TO BE BEAUTIFUL."

There lived a little maid
With eyes nor jet nor blue,
Whose tresses had no curl,
Whose cheeks no rosy hue.

Her little nose, upturned,
Was not of classic mold,
And in her brownish hair
No trace was there of gold.

Her lips, of Cupid's bow
Gave not the slightest hint;
Her homely bit of chin
Was with no dimple dint.

No grace of form had she
To win admiring eye;
No dainty hand or foot
With sculptor's art to vie.

And yet, as Time crept on
And she to woman grew,
The sweetness in her heart
Shone all her features through.

While every act, informed
By loving thought divine,
A truer grace revealed
Than pliant curve and line.

And now, though many years
Have tinged her locks with gray,
She hath a lovely face:
For love is there alway.

A. H. F.

BEAUTY IN THE HOME.

In these days, when, through the lithograph and the chromo, treasures of art are within the reach of almost every one it is not difficult to adorn a very humble home with what will be an ever-present and ever-exerted power for good. Pictures and statuettes should be chosen not alone for their beauty, but chiefly for their influence on the family; to deepen the purity, elevate the character and strengthen the moral life of all who look upon them. We should educate our children morally through the random glances of their eyes.

The element of beauty is, one is persuaded to believe, native to every child, and can be made a force in the soul. I am not able to name the author of the following. I have found it as a floating waif, but I adopt the language and endorse its admirable teaching: "In the religious nurture of children we should address ourselves, far more than we do, to the sentiment of beauty in their minds. We are eager to fill our homes with beautiful and costly objects, but are slow to fill our minds and theirs with beautiful thoughts. We are impatient to clothe ourselves and them in the finest apparel, but are altogether too patient of repulsive habits and deforming dispositions. We want to see and make them see that beauty, taste and elegance are great things; and that all meanness, ill-temper, fretfulness, falsehood and wrong are utterly ugly. We need to see for ourselves, and help them to feel the unspeakable attractiveness of moral beauty; the loveliness of truth, the charm of a sweet forgiving spirit, and the splendor of self-sacrifice; that every bad habit is a sin against taste and beauty, as well as an offense against the Holy Ghost."

There is enough said about the education of the intellect and of the morals, but possibly enough is not said of the education of the heart.

—Rev. Wm. Aikman.

HELPS TO SELF-CULTURE.

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NOTES FROM THE FIELD.

Monmouth, Ills.—This is a city of 7,000 inhabitants, the main city of Warren county, a center of several manufacturing industries, and the trading point of a rich agricultural district. Here on Wednesday evening, Sept. 19th, convened the second session of the "Rock River Circle of Unitarian Churches." Rev. J. L. Jones, of Chicago, gave the opening sermon on the "Church as a Training School of Religion," to a good audience, but he could not longer remain with the conference. Thursday was one of September's royal days, while the church interior was made bright with a huge pyramid of golden-rod and a monster group of the wild sun-flowers, and a cricket secreted in the golden-rod furnished free instrumental music. The devotional exercises of the morning were led by H. D. Stevens, of Moline, an hour of seeming quiet enjoyment. Rev. J. Fisher, of Sheffield, gave the forenoon sermon on "What Unitarianism Stands For," an able, lucid presentation of the primal things held dear by the liberal faith. This was followed by brief statements of the liberal belief regarding nature, man, and the Bible, participated in by Messrs. Coffin, Covell and Stevens. In the afternoon Rev. M. J. Miller, of Geneseo, spoke upon the "Significance of the Pulpit," which subject was enlarged upon and illustrated by Bros. Fisher, Coffin, Stevens, Covell and Mr. White, a layman. In the evening another sermon by Rev. J. Fisher on the "Work of the Liberal Church," and a presentation of the Postoffice Mission Work as the Unitarian missionary enterprise, closed a cheering and interesting session of this local association of Unitarian churches.

A sumptuous dinner and supper were served in the basement of the church by the ladies at which there were present members of the various church families. They have here a good church building, lately repapered throughout, and capable of seating a large audience. Mrs. J. R. Webster and associates have been "holding the fort" here for some time against adverse circumstances, but the prospects are brightening. Secretary Covell is now preaching here twice a month and his faithful efforts will bear fruitage in due season. There is yet much zeal and faith among

the people here, but they much need a settled pastor who shall unite them and bring their latent strength to practical results.

H. D. S.

All Souls' Church, Chicago.—The Library Association of this church held its first meeting on the 18th inst. and organized for the year's work. The kindergarten opens with a larger attendance than last year. The reading room is being put in order, and the library is to be open every afternoon in the week from two to five instead of three days in the week as last year. "The following exhibit of its work was printed on the back of the cards distributed through the congregation the previous Sunday to receive the annual subscriptions. 'This association was organized September 6, 1887, for the establishment of a circulating and reference library; a free reading-room open every afternoon and evening; courses of lectures on home and patriotic subjects, with especial reference to the young; and a kindergarten with prices within the reach of all. At the end of the first year it is able to report a choice library of upwards of 550 volumes, with about a hundred readers. A course of four Emergency Lectures; six Historical Lectures on Old Chicago, and four Lectures to Mothers and Daughters. The first two were given morning and evening to accommodate children and adults. The reading-room was patronized during the long winter evenings by the class of boys most needing it. The kindergarten reached an attendance of about thirty on a weekly tuition of 25 cents. The Association has raised and expended \$426.70, besides receiving generous donations in books and other materials. It is directed by a body of Patron Members, who pay an annual fee of \$5, which entitles them to all the privileges of the Unity Club, and the use of the library. The work of this Association, as well as that of the Unity Club, is emphatically undenominational. Its privileges and some of its burdens, are shared by representatives of most of the churches in the neighborhood, and many who are related to no church. Hence it asks the support and co-operation of public-spirited men and women in the vicinity.

Boston.—On Monday last Rev. A. D. Mayo discussed before the "Monday Club" the relation of the Catholic church to our public schools. He feels the value of a temperate spirit and of Christian tolerance to all the parties interested.

—The city evening schools commence sessions this week, and will be open for twenty weeks. A wider range of studies than heretofore will be permitted both in the elementary and the higher schools.

—Our Salvation Army is restricted to hall services and is not allowed a street parade on Sunday, though their music is played on a balcony outside their open windows.

—An intelligent traveler in Japan writes that our Rev. Mr. Knapp has directed his present large influence in Japan to securing among the average classes as well as the highly educated a simple appreciation of his religious beliefs, without dogmatism or any urgent spirit of proselyting, and he finds very ready acceptance of his views. His statements in form of newspaper editorials and pamphlets are widely inquired for. Other sects than ours have opened schools about the city of Tokio—but the pupils in them seem to accept a general English education and still cling to old religious faiths or only confess themselves converts to the broad or universal truths of Christianity.

—The Unitarian Sunday-school Society will hold its next annual meeting October 17th and 18th at Springfield, Mass.

—Rev. J. I. Dutton in the *Christian Register* suggests a few plans for churches.

1. Make all the pews of the same price.

2. Make all the pews low priced, not expecting to cover by them more than half the church expenses.

3. Raise the balance of expenses by subscription. Let there be a silent pew fund to provide seats for those persons who cannot afford to pay for them. Leave eligible seats for the use of strangers.

Dakota.—Miss Mila Tupper, who will not much longer need to be known in our missionary circles as "the sister of Mrs. Wilkes," looked in upon us the other day on her way back to Cornell for her last year's study. She has been busy in the Dakota mission field during her vacation, preaching every Sunday in co-operation with Mrs. Wilkes and Miss Bartlett. She thinks a "stone could be dropped almost anywhere in Dakota where there are a thousand or more people and a Unitarian church be established." So do we if there were a Miss Tupper to plant herself on that stone. Such churches must be built by those who are of and with the people. They must combine intelligence with zeal, ability with self-sacrifice, measureless hospitality of thought with abundance of central convictions. They must build around life, not around words. The Dakota churches, she assures us, must be "character churches."

Wichita, Kans.—The "First Unitarian Society" of Wichita will be one year old October 7th. Although but an infant its influence is felt in our city, and much good is being done by the "Faithful Few." The society is growing slowly under the leadership of Rev. Mr. Hogeland who has been its minister for about nine months. The Sunday-school—Mrs. Fannie E. Seward, Superintendent—has an average attendance of forty-five. Brother Effinger will remember the little band who met with him at the birth of this society one year ago, as we remember him, kindly. We should all be glad to have him with us at our anniversary on October 7th. There is to be a district conference here in November and we hope to have some ministers from other cities to help us build up our society here; also to put an organizer, or missionary in the field here in Kansas. J. L. S.

DYSPEPSIA

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Minneapolis, Minn.—A local artist proposed to the exposition to present a life-sized portrait to the most popular minister, a three-fourths size portrait to the next and a half life-sized portrait to the third, started up a lively competition—sixty-eight ministers were voted for. H. M. Simmons of the First Unitarian church received the greatest number of votes, and was awarded first prize; Rev. J. H. Tuttle, of the Church of the Redeemer, received second prize; Rev. D. J. Burrell, of Westminster church, third. To the credit of the committee who arranged the programme for the Ministers' Institute at Worcester, it is fair to say that Mr. Simmons was selected to preach the opening sermon before this evidence of his popularity became manifest.

La Porte, Ind.—The Western Secretary was called to La Porte on Sunday, September 23, to confer with the friends of the Unitarian church in reference to the supply of their pulpit. After preaching in the evening a consultation was held—Dr. Geo. M. Dakin in the chair—and it was resolved to appoint a committee on pulpit supply and take measures to raise the necessary funds to meet expenses. The Sunday-school has been reorganized with Mrs. E. L. Hailman as superintendent, and the Emerson class has begun its work. May the present movement prove but the beginning of a new and larger life for the parish.

Millbury, Mass.—A new Unitarian church was dedicated at this place on the 20th instant. Julius Blass is the resident minister. Calvin Stebbins preached the sermon. President Livermore made the dedicatory prayer. Austin S. Garver, of Worcester, gave the fellowship of the churches. Lewis G. Wilson, of Hopedale, wrote the dedication hymn. The Act of Dedication, by minister and people was a responsive service arranged after the All Souls' church service first used in Chicago in 1886.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, September 30, services at 11 A. M.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, September 30, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, September 30, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, September 30, services at 11 A. M.; Subject: Unity Club sermon, "The Piety of the Intellect." Monday, Nov. 1, first session of Unity Club, "Novel" section—"King Lear"—introductory. Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, September 30, services at 10:45 A. M. Rev. John R. Effinger will preach.

THE WOMAN'S LEAGUE.—The first public meeting of the Woman's League of Chicago will be held in the rooms of the Woman's Club, Art Institute Building, Thursday, October 4th, at two o'clock P. M. The exercises will consist of the inaugural address of the president, Miss Frances E. Willard, and reports of work from the following societies: Decorative Art Association, Mrs. B. F. Ayres; Free Kindergarten Work, Mrs. Alice W. Putnam; Industrial Art Association, Mrs. S. A. Sears; Fresh Air Philanthropy, Mrs. J. M.

Flower. All ladies' organizations in the city are cordially invited.

MARY ALLEN WEST,
Secretary pro tem.

THE WISCONSIN UNITARIAN CONFERENCE holds its twelfth annual session at Milwaukee, October 4, 5, and 6. The opening sermon will be by Rev. Chas. G. Ames, of Philadelphia. Numerous friends both east and west are expected, and the occasion promises to be one of great interest. Friends in Wisconsin can obtain half-rate railroad fares by purchasing "exposition tickets" on the 2d or 4th of October good to return until the 8th. The Milwaukee church extends its hospitality to all ministers and delegates.

THE MINISTERS' INSTITUTE will meet Oct. 1-4, in Worcester, Mass. The day meetings will be held at the Second Parish Church, (Rev. A. S. Garver), those in the evening at the Church of the Unity (Rev. Calvin Stebbins). The following is the programme:

Monday, Oct. 1, 8:00 P. M.—Public worship. Sermon by Rev. H. M. Simmons, of Minneapolis, Minn.

Tuesday, 9:30 A. M.—Devotional meeting led by Rev. H. W. Foote, of Boston. 10:30 A. M., Essay by Rev. Brooke Herford, "The Aim and Method of Preaching," followed by addresses by Rev. M. J. Savage, and F. G. Peabody, D.D. 3:30 P. M. Business meeting and discussion of the morning subject. 7:30 P. M., Public meeting; Essay by Rev. A. P. Peabody, D.D., "Classic and Semitic Ethics."

Wednesday, 9:30 A. M.—Devotional meeting, led by Rev. J. C. Jaynes, of West Newton, Mass. 10:30 A. M., Essay by Prof. E. Emerton, of Harvard Divinity School, "The Conversion of the Germanic Tribes to Arian Christianity." 11:30 A. M., Essay by Rev. W. W. Fenn, of Pittsfield, Mass., "The Sympathetic Use of the New Testament." 3:30 P. M., Essay by Miss Zilpha D. Smith, Secretary of the Associated Charities of Boston, "Charity." Address by Rev. E. E. Hale, D.D., and discussion. 7:30 P. M., Address by Rev. W. S. Rainford, of New York, "The Opportunity of a City Church."

Thursday, 9:30 A. M.—Devotional meeting led by Rev. W. P. Tilden, of Milton, Mass. 10:30 A. M., Essay by Rev. N. P. Gilman, of West Newton, "Recent Theology." 11:30 A. M., Essay by Prof. N. S. Shaler, of Harvard College, "The Question of Chance or Design in Nature."

The hospitality of the two churches is offered to all Unitarian ministers attending the Institute, but it is not found possible to include other members of their families or the laity. To all others than ministers a discount of 50 cents a day will be given at the hotels. All ministers expecting to attend are requested to write as soon as possible to Mr. Waldo Lincoln, P. O. Box 447, Worcester, Mass., stating when they will arrive and how long they will remain. On their arrival they will go at once to the parlors of the Church of the Unity, Elm street, to be assigned to their hosts. The Boston & Albany Railroad make the following offer: "Tickets to Worcester and return will be on sale at the Boston station at \$1.35 each, good October 1st to 4th, inclusive. Tickets will be provided at other stations if notice by those intending to go is given to A. S. Hanson, General Passenger Agent, on or before September 27th."

B. F. Johnson & Co., of Richmond, Va., have an advertisement in another column that may interest you. Read it.

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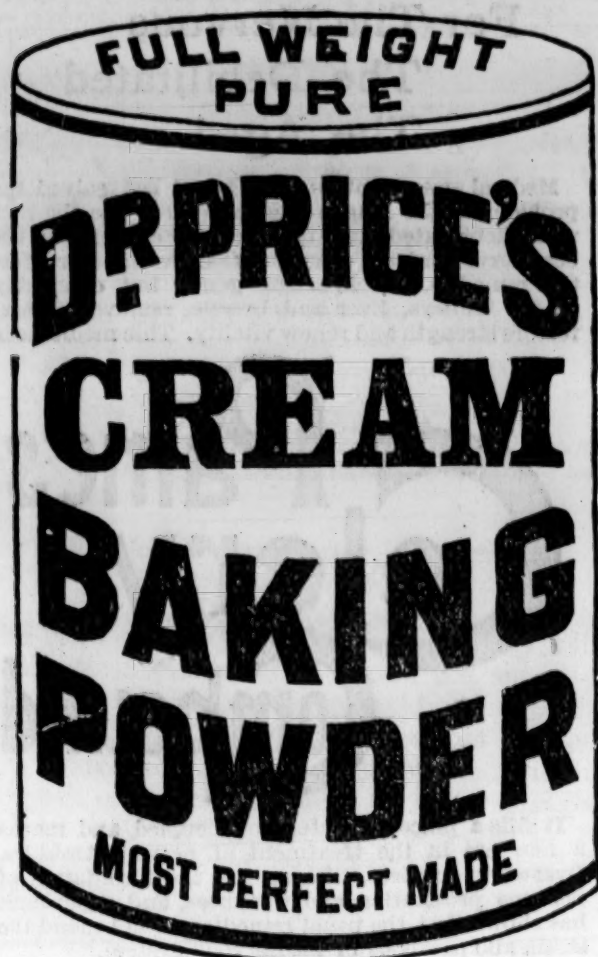
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